

HOWNICKAN

PEOPLE OF THE FIRE



Vol. 12, No. 8

Citizen Band Potawatomi Tribe

August, 1990



Memories Of Pow Wow

These striking photographs were taken at the annual Potawatomi Days Pow Wow earlier this summer by tribal member Jim Lemon, who works for the El Dorado News Times in El Dorado, Arkansas. Lemon sent these and several other beautiful pow wow photographs to tribal personnel director Joie White, who helped him out while he was in Shawnee. Joie said

that the dancer in the photograph at left is Ron Hams Sr., Sac & Fox. The buckskin dancers in the other picture are, from left, Shawna Longhorn, Shawnee/Arapaho; Eva Duncan, Pawnee; Jackie Tsonetokoy, Kiowa; Sylvastrine Sheilds, Pawnee/Otoe; and Alta Rayes.

Tribal police force boasts new cars, latest equipment

Law enforcement is state of the art at the Citizen Band Potawatomi tribal complex.

- There are two, brand-new, shiny police cars.
- There are mobile phones in all the cars.
- All the officers wear beepers so they can be summoned instantly.
- All the officers are well trained and cross-deputized with other agencies.
- All the officers have new uniforms with attractive new patches.

In other words, the tribal police force is totally up to date and ready to serve.

The department, which is head-

quartered in a small building behind the administrative building, consists of six full-time employees including Chief Dave Kubiak. They are Robert Komahcheet, Terry Coon, Howard Bates, Raymond Harjo and Jerry Bias, who is assigned to the bingo hall.

Between them, they keep the police department functioning 24 hours a day, seven hours a day providing security to tribal operations and performing a variety of other duties as needed. Much of

their law enforcement work is in the area of domestic problems, especially child welfare.

"Almost every day we have something like that," Kubiak said. And they frequently are called out on emergency child protection situations.

As far as law enforcement on tribal property, that is usually limited to drunks and traffic accidents. Since there is no reservation, their major areas of responsibility are the tribal enterprises — the

convenience store, bingo hall, golf

course, etc. They make sure bank deposits for those operations are made safely each day. But they also serve papers for tribal court and are responsible for maintaining order when court is in session. Sometimes they must testify in court cases, both tribal court and district court, if tribal members are involved.

At other times, they may be called upon to help out other law enforcement agencies. "We assist the sick and injured, and assist the county, Highway Patrol and local police departments if called on," Kubiak said. As an example, he cited work done during last winter's



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TRIBAL TRACTS

Herndon warns of changes in college grants

SPECIAL NOTICE: Since the Citizen Band Potawatomi Tribe began administering the Higher Education Program on January 1, 1989, we have been overwhelmed with applications from college bound students. For the 1990-91 school year I had two choices: (1) stay with the June 1, 1990, deadline or (2) extend the deadline for accepting applications and reduce the grant amounts.

I may not be able to do this in the future. Anyone requesting information will receive a two-page application and instruction sheet. Anyone making application should submit everything listed on the instruction sheet and failure to do so will reduce your chances for a grant. We probably will never be able to award grants to all the applicants so it is very important students submit timely and complete applications.

For any Tribal member who has applied and did not receive a grant I would welcome a phone call to discuss it with you. Anyone else wishing to discuss the program may also call. Our toll free number is 1-



Chairman Shares Tribal Culture

Tribal Chairman John Barret, second from left, recently met with members of the B'hai faith and explained tribal history and culture to them. The group, made up largely of young people, attended the 1990 Pow Wow earlier, camping out and helping clean up the grounds each morning. On their later visit, they presented Barrett with literature about their movement and explained that they seek learn about other cultures in the hopes that "we can all come together and discuss the barriers to world peace. Also present for the session in the Long Room was tribal chaplain Norman Kiker, fourth from left.

Old pictures have been identified

Remember the old photographs we printed in the HowNiKan a couple of months ago? We asked for your help in identifying the people in the hand-tinted pictures.

Well, we found out who they

are. Sam and Theresa Bennett Bruno were the couple in one picture, and the little girl is Vina Belle Bruno Pensoneau.

The pictures are in the tribal archives.

Health services Open House set Sept. 20

An open house in the Health Services Building in the tribal complex has been set for Sept. 20.

Health Services Director Joyce Abel said that the open house will be held from 2-4 p.m. The Business Committee will be present for the special event, and the daughter of Rep. Kelly Haney will present the tribe with one of Haney's prints to hang in the new building, which houses the elderly nutrition program, the WIC program, and offices for health services.

Those services will be described at the open house, which will also include tours and refreshments. All tribal members, their families and friends are invited to attend. The building is located off Hardesty Road.

Witnesses testify at Indian Finance Corporation hearing

WASHINGTON - The Senate Select Committee on Indian Affairs held a hearing July 25 on Senate Bill S.2770, a bill intended to establish an Indian Finance Corporation. This new corporation would then administer and operate the Indian Finance Act which is now run by the Bureau of Indian Affairs.

The list of tribal witnesses to testify included names from the Navajo Department of Economic Development, the Mississippi Choctaw, the Salish-Kootenai, and the National Congress of American Indians.

The first to speak was Wayne Ducheneaux, chairman of the Cheyenne River Sioux, and president of the National Congress of American Indians.

He said he was speaking for the United Sioux Tribes of North and South Dakota. He said NCAI, the United Sioux Tribes, and several other tribes from the Midwest are all firmly opposed to the passage of the bill.

He said there had been no deliberation of the bill in Indian country, that the bill was only introduced on July 21 and was already being "marked up."

He added that the bill was probably the most detrimental bill to tribes since the days of Public Law 280. (P.L. 83-280 took law and order jurisdiction away from many tribes

in several states in the 1950's)

Ducheneaux said there had been no audit of the BIA's operation of the Indian Finance Act to determine its effectiveness, and that there were no BIA operational problems that "more money and more personnel" could not fix.

This brought a quick and heated response from Sens. John McCain, R-Ariz., and Daniel Inouye, D-Hawaii, chairman of the Select Committee. Inouye reminded Ducheneaux that a similar bill had been drafted and amended by tribes several times before, and that the previous bill had been passed by their Senate and House but had been vetoed during the last session of Congress.

He said that S.2770 is a compromise of all other past bills and has the support of a majority of tribes.

McCain then told the NCAI president that he, Ducheneaux, had himself supported the previous bill and now "you are giving the impression that we are trying to do something that the tribes don't want." McCain added that "your area [BIA Aberdeen area] has a very high loan delinquency rate, about 93 percent, and yet you say you are satisfied with the BIA's operations? Are you satisfied with the status quo?"

Ducheneaux said he was not satisfied but insisted again that the

answer was to give the BIA more dollars. Ducheneaux ended his testimony by saying that the bill is another effort to dismantle the BIA, and he justified the high delinquency rate of BIA loans by comparing it with delinquency rates of other federal agencies: Department of commerce, 84 percent, and the Farmer's Home Administration, 60 percent.

McCain's final response was that he "certainly was not satisfied with the idea that more money and more personnel would improve the performance of the BIA."

Three Affiliated Tribes chairman Ed Lonefight, of Fort Berthold, N.D., told the committee that "tribes should be wary of these new ideas based on the bad experience of the American Indian Bank."

Inouye said that the Indian Bank had been a success, that the investors had made a good profit, and that it had dissolved only because of a lack of interest by tribes.

The Navajo also opposed action on the bill, suggesting the committee postpone any further steps until after the congressional break during August. Inouye said that no action of any kind is planned yet.

Council member Ron Prosper of the Salish-Kootenai testified in favor of S.2770, saying the BIA had a conflict of interest in operating the Indian finance Act loan program. He

proposed approval of the bill with only some minor changes.

There were no more than twelve tribes in attendance at the hearing and several disputed NCAI President Ducheneaux's assertion that he was speaking for the NCAI membership.

The history of S.2770 goes back to 1978, when the final report of a congressional study on Indian affairs, performed by an all-Indian commission, recommended the establishment of a similarly structured Indian Financial Corporation to provide funding for tribal economic development projects.

Since that time there have been several attempts to establish the corporation. All those efforts were thoroughly distributed and discussed by tribes with little opposition.

HOWNIKAN DONATIONS

- C.J. Robinson, Louisiana, \$10
- Marcelle D. Power, Oklahoma, \$20
- C.E. Smith, Kansas, \$7.50

Support Your
HowNiKan!

A Potawatomi welcome to these new members: _____

NEW ENROLLEES:

William Richard Chuch II
David Lee Savory
Derek Mena
David Mena
Justin Kirk Coots
Jesslyn Breanne Maron
Matthew Robert Maron
Jacob Quinn Morrell
Jeffrey Pearce Morrell
Bradley Allen Snow
Kevin Robert Snow
Darnishia Marie Zimmerman
Tanya Nicole Owens
Deidra Ann Mull
Tamara Lee Wheeler
Annetta Rene Wheeler
William John Ragsdale
Mary Elizabeth Ragsdale
Jesse Gene Glenn
Denise Mae Gullion Hunter
Bradley John Hornung
Nicole Renee Henry
Calli Ann Knox
Lisa Marie Abel
Stephen Ray Whitener
James Baird Askew
Edward Bennett Askew
Matthew Joseph Pitts
Kelli Nicole Wiley
Jodi Leigh Wiley
Amy Dawn Bussell
Todd Ryan Bussell
Jason Phillip Cranford
Jonathan Blair Cranford
Dana Kay Hull Dilley
John Matthew Dilley
Jeffrey Alan Roselius
Tanner Charles Roselius
Nicolle Lauren Roselius
Eddie Ray Keesee
Kyra Christine Keesee
Shelinda Gail Hull
Brenda Jane Hopkins Cannedy

Heidi Nicole Cannedy
Chyanne Marie Hopkins
Jacob Douglas Whelden
Robert William Butler, Jr.
Erin Rae Rowe
David Jason Rowe
Virgel Glenn Parker II
Doye Rachelle Gregg
Taler Jean Daughtery
Brittani Michelle Yarbrough
Jason Lyn Melott
Rachel Lynn Lewis
Rebecca Lee Lewis
Walter Ernest Jackson
Clifford Edward Jackson
Katheryn Marie Jackson
Kristopher Lee Jackson
Angela Dianne Grimmert
Lauren Beth Grimmert
Robert Tyler Grimmert
Michelett Faith Ackerman
Frankie Rebecca Reust
Michelle Dee Ackerman
Curtis Dean Howie
Richard Glen Howie
Heather Dawn Willmet
Kathy Ruth Leabo
Lee Ann Leabo
Cynthia Lynne Willmet Pickens
Sean Ryan Proctor
Jocelyn Elise Pickens
Jarrod Scott Arrasmith
Jaran Laree Arrasmith
Neil Paul Schroepfer
Teresa Nicole Watkins
Frances June Strike-Axe-Burrow
Charles Antoine Bruton
Frederick Leonard Burrow I
Dale Lynn Jackson II
Winona Dawn Jackson
Susan Lee Lemon
Lauran Mykael Kristie Fontenot
Randall Lee Gaddy
David Anthony Schaffer

Joseph Adam Schaffer
Nicholas William Schaffer
Tracy Dianne Clark
Kimberly Ann Counts
Tracy Lee Counts
Daniel Evan Myers
Morgan Elaine Kimes
Jennifer Lynn Duke
Mark Carlton Duke
Danny Lee Duke, Jr.
Jennifer Lynn Richardson
Bradley Scott Owens
Tracy Lynn Peltier
Robert Adam Albertson
Brenda Marie Albertson
Jeffrey Warren Duncan
Haley Nicole Spurlock
Heidi Ann Duncan
Britni Dawn Spurlock
Matthew James Moutaw
Jessica Ruth Kimble
Stacy Paul Kimble
Rhonda Lee Bowser
Diana Lynn Bowser
Steffani Lane Compton
Ashley Ann Compton
Rusty Lee Ledford
Carri J. Ledford
Dusti Dee Ledford
Krystal Danielle Lopez
Crystal Rene Jackson
Zachary Ryan Fletcher
Terry Lee Osborn
Brittney Nicole Osborn
Hilary Lee Ann Crow
Sylvia Ann Neal Wornick
Michael James Ooley
Robert Lee Ooley
Jeffrey David Coots
Dawn Ann Coots Kinnett
Justin David Coots
Brittany Rose Coots
Brandy Gi Black
Boedy Joe Black

Billy Ray Black
Becky Orene Black
Bobby James Black
Sunshine Daniel
Christopher Allen Barnett
Joshua Lee Barnett
Tiffany Christine Barnett
Tammy Ann Cossey Todd
Gary Mark Sanders
Teresa Ann Sanders
Karen Rae Mercer Ratliff
Charles Jasper James Ratliff
Jeffery Dwain Butler
Gary Dean Carter, II
Amanda Marie Carter
Jerry Don Ayers
Kimberly Anne Brown
Kirk Alan Brown
Kyle Gene Brown
Derek Richard Whitten
Deborah Ann Weatherford
Brittanie Dale Weatherford
John Jess Bucko Guldemann
Amanda Renee Goodman
Nicholas Ryan Goodman
Brenton Shane Goodman
Danyelle Marie Thuma
Stuart Bradford Sampson
Davin Carter Sampson
Autin Lee Ledinski
Amanda Michelle Ledinski
Kathryn Ann Ice
Caitlin Brooke Rich
Michael James Rich
Jessica Lynette Rich
Jessica Erin Richardson
Lindsay Ann Miller
Kimberly Carol Hogan
Tedda Lee Hogan
Kristin Dion Hogan
Christopher Ryan Parmer
Jordan Dennis Parmer
Brad Douglas Parmer

Lujan sets guidelines for gaming

FARGO, N.D.(NANS) — U.S. Interior Secretary Manuel Lujan Jr. has outlined federal guidelines allowing Indian tribes to establish gaming operations on non-reservation land.

Lujan, in a speech at the Western Governors' Association annual meeting, said under the guidelines, tribes wanting to use off-reservation lands for gaming establishments would be required to obtain approval from the governor of the state.

He said the federal guidelines are intended to regulate tribes that want to establish gaming operations in urban centers as a way to develop tribal economies.

Lujan further said tribe would have to prove they had explored other economic development plans before they would be permitted to operate gaming off reservation.

Reaction by the governors to Lujan's speech generally was negative. North Dakota Gov. George Sinner, a Democrat, said he wouldn't approve such operations. "I don't think that we want islands of gambling or anything else outside the reservations," Sinner said.

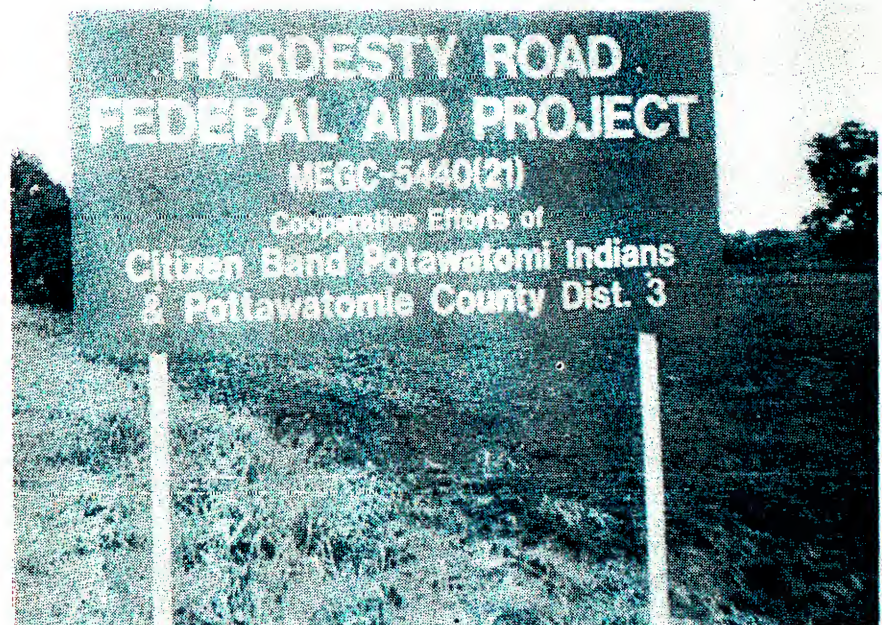
Colorado Gov. Roy Romer, also a Democrat, said in a somewhat convoluted sentence that "I think it is an outrage where we are getting to a place where the people of a state cannot make its own decisions about gaming. I am very uncomfortable with the direction the federal government is going with these new regulations."

And Montana's Republican Gov. Stan Stephens said federal Indian policies are "creating an apartheid nation" in America.

Stephens said the federal government "needs to re-evaluate its entire relationship with Native Americans."

But Lujan later told reporters the governors must remember that Indian tribes are sovereign nations and must be regarded as such.

"I don't see a comparison of South Africa with the Indian reservations," Lujan said. "The laws of the state do not apply within an Indian reservation any more than the laws of North Dakota apply in Canada or South Dakota. So they are different."



Road Work Begins Soon

Work to repave the portion of Hardesty Road east off Gordon Cooper Drive on the north edge of the tribal complex is set to begin soon. The tribe provided funds which were donated to the county to use as the local match for the federal funds.



For the record...

CITIZEN BAND POTAWATOMI SPECIAL BUSINESS COMMITTEE MEETING MINUTES July 17, 1990

Present: Chairman John A. Barrett, Vice-Chairman Linda Capps, Secretary Treasurer Bob Davis, Committeeman Hilton Melot, Committeeman Francis Levier, Accounting Director Carolyn Sullivan, Tribal Rolls Director Mary Farrell, Museum & Gift Shop Director Esther Lowden, Grievance Committee members Jo Ann Johnson, Jerry Motley, Gene Bruno. Guests Matilda Silas, Tom Lehman.

Chairman Barrett called the meeting to order at 6:45 p.m.

Hilton Melot moved to approve Resolution #90-1 and Resolution #90-2 requesting the Bureau of Land Management and the Bureau of Indian Affairs to determine through independent engineering opinion the risk of fresh water well contamination on CP 50 Thomas Nona Citizen Band Potawatomi trust land by a unitized water flood project approved by the Oklahoma Corporation Commission; Francis Levier seconded. Passed 5-0.

Esther Lowden made a presentation concerning a call from National American Indian Housing Authority in Washington, D.C. requesting a shawl from the Potawatomi Gift Shop to be presented to Mrs. Barbara Bush on July 26, 1990.

Francis Levier moved to approve funding of \$1500.00 to the Citizen Band Potawatomi Indian Princess for travel, costume, sash, etc.; Bob Davis seconded. Passed 5-0.

Bob Davis moved to approve Resolution #90-3 enrolling 26 descendency applicants; John Barrett seconded. Passed 5-0.

Hilton Melot moved to approve Resolution #90-4 enrolling 24 descendency applicants; Francis Levier seconded. Passed 5-0.

Linda Capps moved to approve Resolution #90-5 enrolling 12 descendency applicants; Francis Levier seconded. Passed 5-0.

Francis Levier moved to approve Resolution #90-6 approving 5 tribal members eligible for enrollment under previous blood quantum guidelines; Bob Davis seconded. Passed 5-0.

Francis Levier moved to approve the purchase of a video projector for Regional Council meetings; Hilton Melot seconded. Passed 5-0.

John Barrett moved to approve an ordinance amending the appellate procedure Section 4, the Appellate Court shall consist of three Justices who shall be drawn from the names of seven Judges provided by the Tribal Constitution, and Section 450, Suggestion of a Party for Hearing or Rehearing in Banc, of the Tribal Code; Linda Capps seconded. Passed 5-0.

Francis Levier moved to table the reading of the June 30, 1990 minutes; John Barrett seconded. Passed 5-0. Tabled due to four members of the Business Committee not having copies of the minutes.

Meeting adjourned at 11:30 p.m.

BUSINESS COMMITTEE MINUTES

June 30, 1990

Present: Chairman John A. Barrett, Vice-Chairman Linda Capps, Secretary Treasurer Bob Davis, Committeeman Hilton Melot, Committeeman Francis Levier, Accounting Director Carolyn Sullivan, Tribal Rolls Director Mary Farrell, Guest Don Perot.

Chairman Barrett called the meeting to order at 7:30 a.m.

Don Perot made a presentation and showed a short film on preserving the Potawatomi culture.

Bob Davis moved to approve, with one correction, the May 21, 1990 minutes of the Business Committee; Hilton Melot seconded. Passed 5-0.

Bob Davis moved to approve, with one correction, the May 21, 1990 Tax Commission minutes; Hilton Melot seconded. Passed 5-0.

Bob Davis moved to approve the June 5, 1990 Special Business Committee meeting; Hilton Melot seconded. Passed 5-0.

Francis Levier moved to approve Resolution #90-140 requesting the Citizen Band Potawatomi Indian Tribe to enter into a contractual agreement with the Indian Health Service to provide access to retinopathy screening, monitoring, treatment and eye care education; John Barrett seconded. Passed 5-0.

Francis Levier moved to approve Resolution #90-141 enrolling 25 descendency applicants; Hilton Melot seconded. Passed 5-0.

Bob Davis moved to approve resolution #90-142 enrolling 20 descendency applicants; Linda Capps seconded. Passed 5-0.

John Barrett moved to approve Resolution #90-143 enrolling 23 descendency applicants; Hilton Melot seconded. Passed 5-0.

Linda Capps moved to approve Resolution #90-144 enrolling 28 descendency applicants; Francis Levier seconded. Passed 5-0.

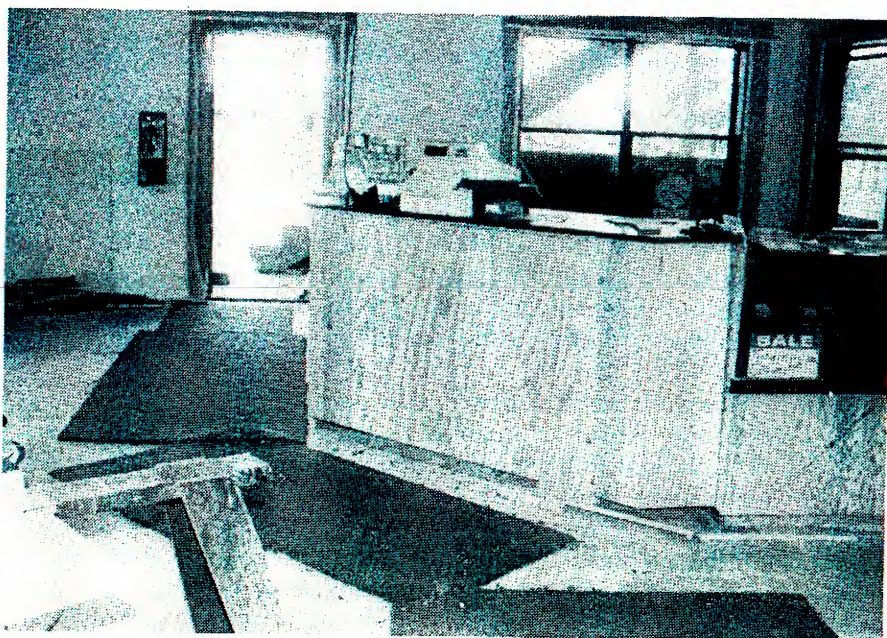
Bob Davis moved to approve Resolution #90-145 enrolling 30 descendency applications; Francis Levier seconded. Passed 5-0.

Hilton Melot moved to approve Resolution #90-146 approving 17 tribal members eligible for enrollment under previous blood quantum guidelines; Linda Capps seconded. Passed 5-0.

Bob Davis moved to approve Resolution #90-147 placing twenty-eight tribal members on a resolution that were enrolled August 8, 1983 without a resolution; Francis Levier seconded. Passed 5-0.

Linda Capps moved to approve Resolution #90-148 reinstating four tribal members who were wrongfully removed from the roll July 11, 1983; John Barrett seconded. Passed 5-0.

Meeting adjourned at 8:45 a.m.



Golf Course Renovations

The pro shop and snack bar at Fire Lake Golf Course will have a completely new look when work on the downstairs portion of the building is completed soon. The picture at right gives an idea of what the pro shop will look like when finished. At left, new stairs to the upper floor also lead to bathrooms used while those downstairs are redone. Once the lower floor is completed, work will begin on the upper floor. The former location of the elderly nutrition program, it will house a restaurant when complete.

Sacred Heart Quarterly

Spring & Summer, 1990

A Quarterly Publication Of The Sacred Heart Mission Historical Society

Vol. 3, No. 1

WHERE IT BEGAN: *Out Of the Wilderness Struggled A Start Of The Church in Oklahoma*

Light was coming to the Pottawatomie wilderness in 1875.

Without guides, two French Benedictines, one frail but determined, rode northwest from Atoka, Indian Territory, through woods turning scarlet and gold and over stretches of pristine prairie.

Near evening they reached the town of Stonewall, in the Chickasaw Nation, crowded because of a court session. That night Father Dom Isidore Robot, soon to become the founder of Sacred Heart Mission and Abbey, and lay brother Dominic Lambert slept on the floor of a room with Indians.

Next morning belongings were mixed and Father Robot inquired in French for his chapeau. To his delighted surprise the Chickasaws understood and found his hat. Continuing his journey, he found French names among the Pottawatomies. In the cabin of the Bourbannais family, near present Wanette, he said the first Mass on the reservation, and meeting prominent men of the tribe he noted that "polite and Christian traditions were still cherished," evidence of the labor of Jesuit missionaries when the Indians lived in Kansas.

To Father Robot it was like a flower opening before his eyes. A mission and school were sorely needed. These primitive people were warm and generous. But assistance was essential as well.

Often ill, he was believed to suffer from consumption. "Yet if this were true," wrote Father Joseph F. Murphy, of St. Gregory's College, Shawnee, in



A View Of Sacred Heart Before The Fire

This article was written by Fred Grove. It originally appeared in The Oklahoma Courier on August 19, 1966.

his perceptive master's thesis on The Monastic Centers of the Order of St. Benedict in Oklahoma, "it never seemed to occur to him that he should be easy with himself."

Born in Burgundy, July 18, 1837, Father Robot was a member of the

monastery of St. Mary of Pierre qui Vire — "the stone which turns" — founded in a wilderness just as Sacred Heart was to be in far-off North America. He had been a military chaplain in the Franco-Prussian war.

When the archbishop of New Orleans sent a request to the foundation of missionaries, Father Robot offered himself. He and Brother Dominic sailed in January, 1873. They spent the next two years in Louisiana where Father Robot "became interested in

the condition of the Indians." Through correspondence with the Jesuit Father in Kansas, he learned that both the Pottawatomie and Osage tribes were without resident priests or Catholic schools. He petitioned to go to Indian Territory, a request soon approved.

Now with the drowse of late October around them while he and the faithful Dominic retraced their way toward Atoka, he was aware that, no matter how favorable their contracts

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Greetings From Sacred Heart...

Tim Lowry

As President of the Sacred Heart Mission Historical Society, I am proud to report on our progress at Sacred Heart. Our progress may seem slow at times and may be measured in inches, but we are never discouraged. The important goals we have undertaken are enormous but not impossible. Our work at the Historical Society is extremely important to the preservation of the early history, heritage, way of life and memories of Sacred Heart Mission. It is only through your continued spiritual and emotional and monetary support that we will continue to accomplish our goals. We have many needs and your generous support has gotten our organi-

zation off to a wonderful start. Our recent membership drive was very successful with a grand total of 359 members to date and still growing.

The clean up work on the mission grounds is going well, however, the wet weather this spring has the grass growing better than usual. We have recently purchased a tractor with a brush hog which has enabled us to keep up with some of our mowing. We still require help with our finish mowing and the Potawatomi Tribe and the Knights of Columbus of Ada has been coming to our aid. We have had restoration consultants assess the needs of our historic buildings which

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Calendar Of Events

- July 15 Board of Directors meeting
- July 21 Clean-Up Day
Everyone Welcome!
- August 11 Clean-Up Day

Tours Available On Request
Call 925-3105, 925-2171 or 374-2867

EDITOR - Kathy Lowry
CO-EDITOR - Jeanie Lehman

Letters To The Quarterly

EDITOR

Sacred Heart

My grandparents are believed to be buried in Sacred Heart Cemetery. Around 1903 John Lloyd Higdon and his wife Elizabeth Appolonia Miles moved from Missouri to Indian Territory accompanied by their son Joseph (Jody) and his wife Vicki and their three children. They settled on land near Asher and Konawa.

Records show that Elizabeth died about Feb. 6, 1907.

I hope on our next trip through Oklahoma we can visit the area.

Margaret Higdon Giles
1926 Larson
Salina, KS 67401

Enjoys The Paper

EDITOR

Sacred Heart

Thank you for keeping me on your mailing list. I enjoy every issue of Sacred Heart Quarterly. The letter of

1901 from Mary Grove — later Sister M. Monica Grove, my aunt — and the sermon the day before the 1989 run by Father Ignatius Jean, OSB, were especially interesting.

Sr. Tarsicius Grove
Oklahoma City, OK

Hopes To Visit

EDITOR

Sacred Heart

Thanks for the newsletter about Sacred Heart. I enjoyed it very much.

My parents, E.W. and Lottie Canfield, are buried there, also my sister Theresa Akerman and her children. Their graves all have markers. Some of the Higdons are my relatives, also.

I hope to go to Sacred Heart before the end of the summer and I'll try to stop by and visit a while with you.

Louise Canfield Moore
Nicoma Park, OK

Parents Honored

EDITOR

Sacred Heart

A few days ago I mailed a life membership to you to be entered in memory of my mother, Iatan Obrecht. On second thought, would you please enter that in memory of both of my parents, Jacob William and Iatan Willey Obrecht.

As you will have noted, my paternal grandmother and my father's youngest sister are buried in Sacred Heart Cemetery. I visited the cemetery the summer of 1989. It is indeed a unique historical site.

Thank you.

Virginia Obrecht Popejoy
Junction City, KS

In Fine Condition

EDITOR

Sacred Heart

I could not send this without a note to tell you how pleased I always am to go back to Sacred Heart and see the loving care given to the upkeep of the church and grounds. This seems to be as important to the parishioners now as when I was growing up there. The church was the center of life for our family, and I went with my mother, Anna Grove, many times to help clean the church and altars. On Sunday mornings Mama would pick flowers out of the yard and we would go early to put them on the altar before mass. I am glad that the church and parish still remain in high esteem.

Monica Grove Moran
Dallas, TX

P.S. Do you still have any of the Christmas cards with the snow scene of the church? If so I would like to buy a box if you let me know the cost. Thanks for sending the two mission newsletters. I especially liked the article with Mary Grove in it (Sister Monica, whom I was named after).

Editor's Note: The Christmas cards are still available for \$6 plus \$1 to cover postage, if you are still interested.

Thanks For Tour

EDITOR

Sacred Heart

Thank you so very much for the interesting tour you gave Wednesday, April 11, 1990, for the O.B.O.E. group of Wesley United Methodist Church of Shawnee. It had been almost two years since I had been there last I could see so much work and improvement you have done down there. Some of our group had never

been there before and they were really impressed with the beauty of the church and the old mission grounds and cemeteries across the creek. I wish more of our group could have come but it was such a cold, blustery day and several were not feeling well.

To me it is a sort of inspirational place because of the history of the place as well as the beauty and calm about it all. Easter week was truly an appropriate time to come to see the rebirth of an area you are working on and on the way home as we drove west on Highway 39 about two or three miles, the creeks were all full of blooming dogwood trees! It was beautiful.

As a small token of appreciation for Mr. Lowry's time in showing us around, I am enclosing some personal checks from some of us that perhaps you can use in some small way to help in your restoration efforts.

We are all senior citizens and if you would care to enroll each of us in senior citizen memberships, we would be honored.

Thanks again and I'm sure some of us will want to return again to view your progress. God bless your efforts.

Hilda L. Whitten
Shawnee, OK

Memories Revived

EDITOR

Sacred Heart

The articles in the Sacred Heart Quarterly, Autumn 1989, about Marie Mullen Manning, brought back early memories of my childhood days at Sacred Heart. I am writing some of memories as I remember them after all the years that have passed so it is possible they are not accurate. Please forgive me if this is the case.

Marie Mullen was the first voice teacher that I had. She taught, among others, Robert Hillerman, Margaret Mary Hillerman and me singing and voice, and she taught Margaret Mary to play the piano and organ. Margaret Mary later became organist at Sacred Heart.

Robert's dad and Margaret Mary's dad were brothers and Margaret Mary's mother was my dad's sister.

Margaret Mary or Lucille Sherlock (I think it was Margaret Mary) taught my sister Monica to play the piano and organ and Monica became the organist at Sacred Heart Church following Margaret Mary.

When Marie married Jerry Manning on August 28, 1933, Robert and I were altar boys at their wedding mass.

Joseph Grove

Greetings - From Page 1

has required us to redefine our restoration efforts. I will report more on this in our next newsletter. The members of St. Patrick's parish in Oklahoma City worked in the area behind the Sisters of Mercy cemetery, this area was where the bridge crossed the duck pond and is looking very nice.

We have acquired an outdoor statue from the Sisters of Mercy. It is our hope to place this statue somewhere between the two cemeteries, which was the original site of St. Mary's Academy. This statue has historical significance since its original site was beside St. Mary's Academy at Sacred Heart until the 1940's. It was moved to Oklahoma City where we located it in December of 1989 and was able to acquire it with the help of Sr. Beatrice Bergman of Mount St. Mary's and Fr. Pupius of St. Andrew's Parish in Moore. It is currently being restored by Sharon Semtner of Sacred Heart. Our hopes are to have the statue ready to be set sometime this fall. We have acquired some other items that were originally at St. Mary's Academy. We are having to store these items until we have a museum to display them. We have a wealth of information and material or our newsletter and I encourage you to keep contributing your letters and articles.

HAVE YOU MISSED YOUR NEWSLETTER? Before you accuse your mailman of lifting it, we are behind. Hopefully, in the near future, we will have our temporary office completed at Sacred Heart Church. We hope this will ease some of the problems we have in putting the paper together in a timely order. The volunteer ladies who put the paper together have been working at home or wherever they can meet to work on the Newsletter. As we continue to grow in membership, our paperwork

has grown also. When the temporary office is finished, it will give them a central place to work and organize material.

We are planning to put together a video documentary which would cover the early history of Sacred Heart Mission and surrounding area. The video would include a walking tour of the mission grounds, interviews, and photographs from the old Sacred Heart Album. We plan to use this video for group presentations and home viewing. This would allow us to reach more people with information that they would enjoy hearing and seeing. We are eager to get this project underway and completed.

We have had many visitors who have come for tours and clean ups. The boy scout group from the Oklahoma School for the Deaf at Sulphur came one Saturday during a clean up and toured the mission grounds. The boys and their sponsors had lunch with us and had a good time. At our annual meeting, we had several visitors which included the deaf group from St. Patrick's Parish, Fr. Ben Zoeller presented the slide show to the large group present and gave the tour of the mission grounds.

Br. Benedict McCaffree brought the college students from St. Gregory's for two clean up days and worked at the springs and around the old store building. We also had the pleasure of meeting the new president of St. Gregory's College, Dr. Carmen Notaro, he accompanied Br. Benedict on both occasions. We enjoyed having everyone come to work, play and visit. We want everyone to come and share in the rich history and heritage of Sacred Heart Mission. I have lots more to report on, but it will have to wait until the next issue.

We will be looking forward to seeing or hearing from you soon.

Issues Are Combined

No, you didn't miss an issue of The Sacred Heart Quarterly. This edition is twice the size of past issues and covers both the spring and summer of 1990.

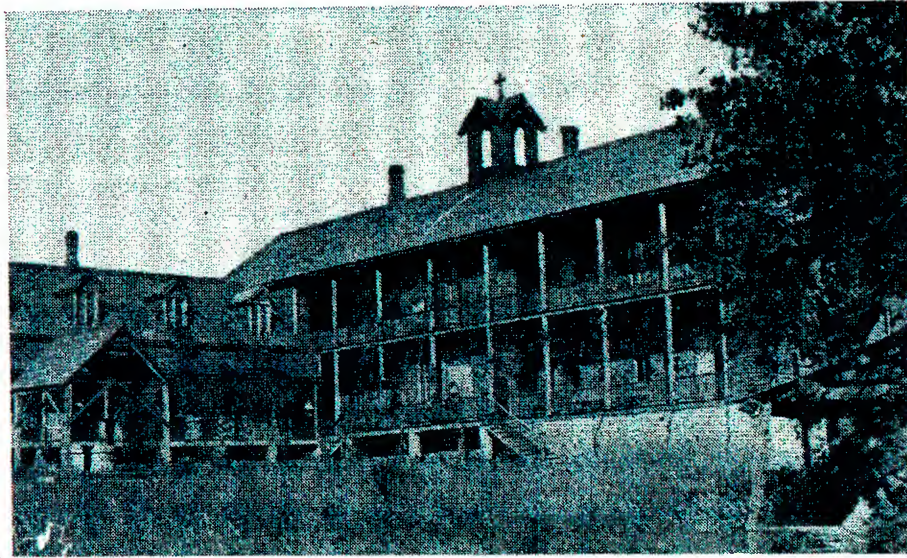
We hope you like it.

'The Cradle Of My Youth' — After The Fire

I remember the night of the big fire; no one knew for sure how it started. We were aroused out of our sleep by one of the Sisters ringing a bell. Our orders were simply to get dressed as quickly as possible and get in line. Then we were all marched downstairs and out on the front lawn. The Sisters and neighbors who had come helped carry things out of the convent for it soon became evident that it was also doomed. I saw someone pull a hanging lamp from the ceiling and throw it out into the yard. They also threw the chapel organ from the second floor balcony, but it was salvaged and used again, and it might be in good repair today. All of our clothes were burned. It must have happened in a hurry for we spent part of the night in the little French Sister's convent which was saved when the beautiful church burned. I don't know how so many got into the small building, but we just lay as close as we could get to each other, Sisters and all, on the floor. Maybe some slept.

The next morning the little Sisters served us fried ham, bread and coffee, the grandest meal I can remember, for it was a very cold morning. Some of the children whose parents lived nearby went home during the night. When the parents saw the flames which could be seen as far away as Shawnee, about thirty miles distant, they came for them. Oklahoma City residents also claimed to have seen the flames from their homes.

After breakfast I was selected to accompany two of the Sisters to Shawnee and after I found a pair of shoes which weren't mates, the hired man drove us. We arrived mid afternoon at the convent there and announced that a couple of wagons would be coming that night with more Sisters and girls. I don't know how we did it, looking at the little convent now, but we slept in every room but the chapel and kitchen. We washed on the back porch in little tin basins after breaking the ice. Of course, this situation was soon eased since some of the girls left for their homes from there, and a few days later the older girls were transferred to the Ardmore convent. I was just a little wart, but I was sent along with them. We finished the school year there at St. Agnes Academy. The main thing I remember well was that almost every night, or so it seemed to me, we were awakened by a bell. The occasion was a big fire in town for which we could kneel and say a few prayers, or a tornado for which we would dress and proceed to the storm cellar. I wasn't old enough to be scared, for we passed through the kitchen where a Sister had a large basket of sandwiches prepared for us. We carried these with us and ate them later in the cellar. We prayed some, ate lunch and sometimes played a few games. I don't remember having seen a storm, and I can't figure out now how they knew there was one approaching. The year finally ended and we all returned to our homes but the next year saw us back at a new St.



Rear View Of Old St. Mary's Academy Before The Fire

This is the conclusion of the memoirs of Nellie Tesier Schmidkofer. The first part of the article appeared in the Autumn, 1989, edition of the Sacred Heart Quarterly.

Mary's Convent.

That summer I was chosen as a traveling companion of Reverend Mother M. Catherine Troy, the superior. We traveled through the East and in the course of our travels we visited Mother Catherine Drexel of the "Million Dollar Drexels" of Philadelphia, a great philanthropist. Our mission must have been fruitful for our new convent at Sacred Heart was started immediately, and was ready for occupancy in September. The first convent was not very large, but additions were made through the years. I spent my happiest years there.

We had wonderful teachers; they taught us all of the fine arts, such as sewing, embroidery and music and we have a fine orchestra at one time. We often put on plays for different occasions such as Thanksgiving, Christmas, St. Patrick's Day and Washington's Birthday. An excellent play we put on was called "Coira" or "Kateri, the little Indian Maiden." Costumes were loaned to us from St. Patrick's Indian School in Anadarko. They were all made by the Indians, beautiful blankets, buckskin coats and leggings, head dresses of feathers. It was a beautiful play and everybody like it.

The whole convent was heated by wood stoves. The farmers around would haul cord wood through the summer; there seemed to be mountains of it. Then in the fall some of the lay brothers from the monastery would come down and saw the wood into stove size. They had a large steam engine which ran the saw. This was quite an exciting event to all of us. In the winter months we had to carry this wood into the house and distribute it into every room that had a stove, and at that time we thought they had

entirely too many. One of the Sisters and a couple of the older girls took week about lighting the fire and making it nice and comfortable for all of us. I finally grew old enough to serve at this duty.

Some of the highlights of our activities were two picnics each year, one in the fall and one in the spring. We planned weeks ahead for these. The farmers around were very generous to bring their teams and wagons. They came early, about nine o'clock in the morning on the picnic day, and of course, we were ready before this. A Sister was assigned to each wagon filled with girls, and the main wagon carrying only the food. There weren't any hot dogs or potato chips, just good roast beef and beans and a lot of vegetables, but the extras were what counted: cake, ice-cream, soda pop and candy. We always played a lot of games, including baseball. After a good cold lunch of leftovers, we were on our homeward way. These outings always proved adventurous; sometimes we would get caught in storms; sometimes we would get lost, or maybe have a slight accident, such as the wagon breaking down, which must have been a great worry and concern to the Sisters, but not much to us. We often arrived home soaking wet and very late, so we would get to sleep later in the morning; we had to get dry clothes, you see. Once we went over into the Seminole nation several miles away. We thought we were starting home on time, but we had an accident or two. First a team fell through a bridge; this caused quite a delay getting things straightened out, but no one was hurt. Then the carriage which I was riding in broke down. The team just walked away with two front wheels. No one was hurt too seriously but it was another delay, and we were out in the Seminole nation. As we passed a house it seemed like a dozen dogs came barking out and followed us to the next house. The same thing would happen over. That was one time we were frightened and happy to get home.

I took part in all these activities for my mother died when I was an infant, and I returned to school each year for twelve years, so you see why I loved the Sisters and all those good years.

Sister Mary Vincent was someone special; I knew her through all those years and we loved each other. She must have felt responsible for me for she and our dear Lord worked everything out for me. That last year a certain young man, by name Frank Schmidkofer, came to work at the convent, and Sister and he must have thought I was the right one for him. We were introduced and he was permitted to visit me in the parlor and I would sometimes cook his Sunday supper and serve it to him. I didn't know then, but I do now, that the old saying is true: "The best way to a man's heart, is through his stomach," and again Sister may have thought I would just keep coming back after graduation. Anyway, we became engaged and were married that August in the convent chapel which he had built. Of course, we got special permission. We refer to it as a holy wedding. Aside from its being held in the Sisters' chapel, a very dear friend of our Brother John Laracy was the best man, Brother Edward from the monastery was the altar server; Father Maurice performed the ceremony and Father Placidus was present in the sanctuary. Sister May Mercy presided at the organ. My older sister was my bridesmaid and my parents, (my father and step-mother) were present; also my husband's sister and niece from Texas.

The Sisters served us a lovely breakfast and we were on our way to Alabama on our honeymoon. We returned in October to a little cottage my husband had built through the summer and we lived there for over six years, so they really didn't get rid of me so fast. And those were happy years. My husband continued on as manager. We were blessed with three little boys while there, and we decided that they couldn't go to a girls' school, and we needed more room. So we bought a farm near Shawnee, Oklahoma, and moved to it in the fall of 1917. The Sisters gave us a cow and some turkeys. I returned to St. Mary's for a visit many times, and the Sisters visited us on our farm. We raised ten children, four were in the armed forces; two are still in. Two girls became nurses, and one a Sister of Mercy of course, by the name of Sister Mary Vincent, named for our dear friend and benefactor, Sister Mary Vincent. We lost a son, Vincent, in 1951. He left two sons. We celebrated our fiftieth wedding anniversary in 1961. We have twenty-four grandchildren and eight great-grandchildren.

I feel I have been abundantly blessed and I am very thankful for all my beautiful memories, but the old gray mare ain't what she used to be.

Nellie Tesier Schmidkofer
Shawnee, Oklahoma

My husband passed away in 1963.

This was written around 1968, when Fr. Denis Statham (Crash, Inc.) was very active with his efforts to restore Sacred Heart Mission. Nellie and Frank were guardians of Marie Mullen.

Where It Began: Father Robot Selects A Site

Continued From Page 1
with the Pottawatomies, the nearness of winter and the lack of finances would delay the mission.

Father Robot mailed reports to the ecclesiastical authorities in Rome and to the superiors of the order in France. Meanwhile, he started a little school in Atoka; furthermore, riding in a spring wagon, he made wearisome trips to Tishimingo, capital of the Chickasaws; as far west as Fort Sill and the Kiowa-Comanche reservation, north to Pawhuska, capital of the Osages, and back through the Sac and Fox, Creek and Seminole reservations. About this time he was designated prefect apostolic of Indian Territory.

Another fall arrived before Father Robot could return to the Pottawatomies. Without delay, they offered a section of land of his choice on condition the Benedictines built a mission and school for their use.

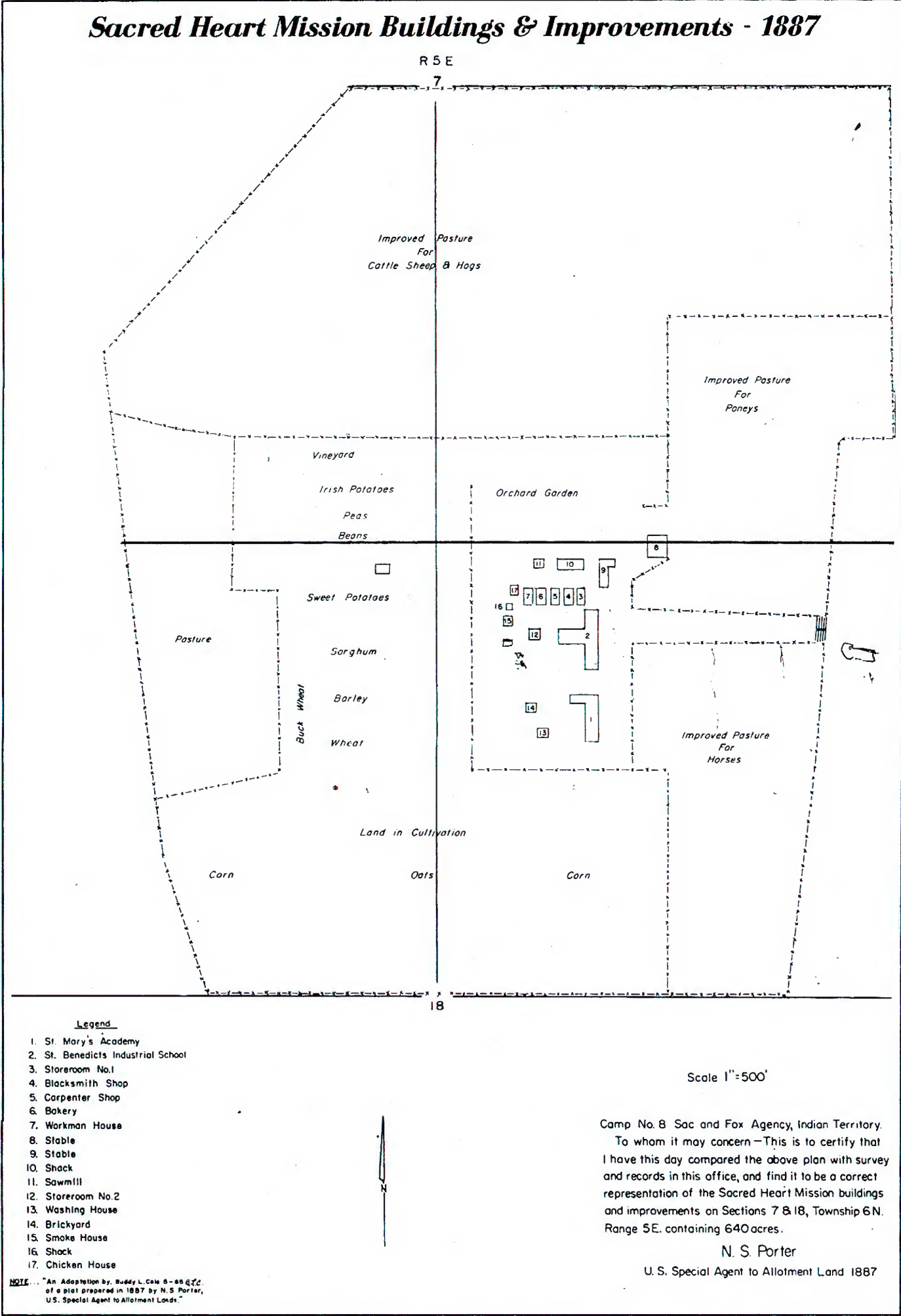
He selected a site four miles north of the South Canadian river, northwest of present day Konawa and south of Maud, rich in soil and ample good spring water and timber. The Indians began cutting and hauling and preparing logs for a one-story building, 22 by 10 feet. An early winter suspended work until 1877.

In February the first two recruits reached the tiny mission, novices Michael Murphy and Benedict Shea, the only survivors of a yellow fever epidemic that had swept the order's foundation at Savannah, Georgia. Five more arrivals strengthened the mission in April, all from the parent monastery in France. They slept in tents and wagon beds.

That year workers completed a log cabin, 15 by 15 feet — the first monastery — and the main building, begun in the fall of 1876, was being constructed two stores instead of one. By June there were eight recruits. That month six wagons left to bring back lumber from Atoka, 70 miles away. Mail came through four times a month, if streams weren't up.

The Benedictine community was settling down. Father Robot commenced the same strict monastic routine of the Benedictines of Pierre qui Vire. The day began at 3 a.m. with devotions and ended at 8 p.m. There was work for all in the forenoon and afternoon, on the farm or in the woods and quarry. Bill of fare for the whole year of 1877 was: breakfast, bread and coffee; dinner, soup and vegetables; supper, rice and three prunes — no more.

Life was still rugged at Sacred Heart when John Laracy, a New Jersey man, joined the pioneers in 1877 as a lay brother. "In very cold weather your cup would stick to the table, frozen fast," he recalled in his Reminiscences. "The work was hard, the living poor, the weather very cold, and the surroundings desolate. The Benedictines' motto, 'Pray and Work', fits them for a life in a pioneer country. They not only looked after the spiritual welfare



of the Indians, but also their material welfare. They taught them how to enlarge their farms, to raise gardens and showed them by example how to do it. Advice is good, but example is everything." While waiting at Atoka for a wagon to come for him, Brother John himself received advice from a farmer not knowing the younger man's purpose: "There are plenty of nice Indian girls just looking for a young man like you. And don't be afraid of the Indian part,

for they have just enough Indian to make 'em good lookin'. You get acquainted with the old folks at first, show 'em you don't drink or gamble, and then they'll get to like you. Then get acquainted with one of the girls, marry her and your fortune is made, as you'll have the full rights of a native." Brother John taught the children of freed Negroe slaves living in a settlement on the South Canadian. He found them "anxious to learn." For many

years he was postmaster at Sacred Heart, Okla. He died at St. Gregory's Abbey in 1940, one of the most remarkable of the pioneers, who said he came to the frontier because: "First, I felt a call to the religious life, and secondly, I always had a love and sympathy for the poor Indian." Financial assistance remained scanty. Because of conditions in France the parent order could contribute little to the struggling mission. The bishop
Please Turn To Page 5

Where It Began: Aid Came From Across The Country

Continued From Page 5

of Little Rock and the Bureau of Catholic Missions sent aid. A New York publisher, James a. McMaster, owner of Freeman's Journal, raised substantial funds. In a letter to McMaster, Father Robot expressed the Benedictines' determination: "There is no support here even for one priest. But I will stay. It is the business of the Benedictines to die in civilizing barbarians. Our predecessors did in Europe. We must do it for the abandoned Indians."

As the year 1878 drew on, another large building took shape and guest quarters were provided. Traders, cattlemen, army officers traveling between Fort Sill and Fort Smith and often riders of "hard description" stopped for supper and lodging. All received typical Benedictine hospitality and "no questions" asked. Sometimes U.S. marshals rode up to the mission but a few hours behind hurriedly departing guests.

Never sparing of his own precarious health, Father Robot did not, meanwhile, forget other tribes. By horseback or wagon he visited the Comanches, Quapaws, Choctaws and Osages. And in recognition from Rome a decree "empowered any bishop to confer the abbatial blessing on him, giving him all the honors and insignia of a Benedictine abbot."

"We want some Sisters to train up our girls," Indians in the area told the monks. Therefore, St. Mary's Academy was founded in 1880.

Six Benedictine Sisters from New Orleans arrived in Atoka on August 21, but could not reach the mission until 15 days later, unable to cross the swollen river. For days they camped south of the mission. School opened for the Indian girls September 27.

Shortly after, Father Robot began a boarding school for Indian boys called Sacred Heart Institute, later known as Sacred Heart College. Before long white students were also enrolled. Within a year, there were 15 pupils.

Conditions were trying and distances great. After four years the Benedictine Sisters were withdrawn and five nuns from the Sisters of Mercy, Macon, Ill., continued the academy.

"How greatly surprised we were," a pioneer nun remembered, writing in the Indian Advocate, the mission's periodical. "Instead of a small log cabin for a convent, a tent for the kitchen, the wide prairie for the garden and walks to which we had bid adieu, and the many little comforts inseparable to ordinary life, we suddenly came in full view of the convent with its surrounding groves and fields—the latter in waving grain—all presenting a grand surprise and delight to our longing eyes."

A few tender letters, preserved today in the University of Oklahoma library's manuscripts division, tell the evident love and encouragement the Sisters had for their pupils. Written in



A View Of A Crossing On The South Canadian River Near Sacred Heart

the flowing penmanship of the day, ad obviously cherished throughout the lives of the recipients, the letters begin:

"My dear child, My darling Mary,". They read in part: Your letter was received some time ago. I have been very much occupied since then, but did not forget that I owed you a letter. This will reach you I hope before the feast of our Blessed Lady's Purification. On that day our Blessed Mother brought to the temple her Divine Son, the true Light of this world. It is in order to remind us of this that the Holy Church blesses candles on that day. You may remember it last year at St. Mary's. Always bear in mind that it is a pleasure for me to hear from St. Mary's little pupil."

Another Sister wrote from St. Joseph's Convent at Krebs, Indian Territory, 1887: "I knew when I saw you last that I would not see you again this year, but I thought it best not to tell you. Will you return to St. Mary's? I sincerely hope that you will. I think of you so often. Fond love to all, and darling retain a large portion of your dear self."

One sister recently ill: "While I was absent in Atoka and McAlester, your last letter came. When I returned to St. Mary's I was quite ill for several days. This is my excuse for my silence. I trust to your goodness of heart to be forgiven. Please remember us kindly to your family and you accept love from all the Sisters and children."

To the increasing numbers of Benedictines bolstering the mission 1880-90, the wild tales of the frontier seemed all too true. One group camped on the trail from Atoka. Father Murphy, writing his often humorous history, said the newcomers were "hardly more than fast asleep when

awakened by what seemed nothing else than the war cry of blood-thirsty Indians. Springing up, they were thoroughly alarmed.

"Abbot Robot hurried to persuade them that the eerie sounds coming out of the wilderness were only the cries of coyotes."

One priest reached the mission with only one shoe, having lost the other fording Boggy Creek. Another priest, finding no one to meet him at Atoka, walked the entire 70 miles.

Sacred Heart's very remoteness seemed to attract visitors who had to see for themselves that such an institution, radiating goodwill and spiritual service over so vast an area to all races, actually existed "in a solitude of forests and hills."

A correspondent for the Kansas City Star, traveling from Purcell in a buckboard, first saw the mission as "a great pile of white buildings, its windows glittering in the light of the declining sun like squares of gold and silver."

He saw also fields of wheat, corn and cotton, orchards of apples, plums, peaches, pears, apricots, cherries and extensive vineyards.

"Each brother," he wrote, "is employed according to his ability. One is a shoemaker, one a blacksmith, another a baker, while others make clothing, teach in the college or labor in the fields."

No traveler was ever turned away from the abbey door, he said. The guest was assigned to an apartment reserved for visiting bishops: it opened on a broad, shaded balcony.

Twilight was falling when the visitor heard a knock. It was a brother announcing supper. He led the way through the cloister to a low building from which came savory odors. Inside stretched a long table, "sweet

with cleanliness," covered with an abundance of wholesome food.

"Both food and lodging are without cost. Those who have money may give if they desire to do so, but are never asked."

The reporter found the fare "exceedingly plain, mostly soups and vegetables, with a pint of wine for dinner." He was told, "The Benedictines are great on soup."

Afterward there were cigars on the bishop's portico before retiring. Then: "Far into the night the sleeper was roused from dreams by the sound of a choir chanting Latin hymn."

Too, Sacred Heart provided refuge for world-weary persons. In a rustic cottage the correspondent met "Captain Pillar," a veteran of 24 years' service in the British army and holder of the Victoria Cross.

"I am weary of marching," he said, "and shall rest here to the end of my days."

Father Robot's death in Dallas, Feb. 15, 1887, where he had gone to rest, was the first in a series of blows thereafter which struck Sacred Heart. He was 50 years old.

Father Thomas Duperou, a native of southern France, became the superior to Sacred Heart monastery before the founder died and was raised to abbot in 1896. Father Ignatius Jean, who took over the duties of prefect apostolic of Indian Territory, started the Indian Advocate in 1888. A quarterly review, then a monthly, it was published at the monastery until 1910, its object "the spiritual as well as the temporal welfare of the Indian race."

Father Duperou built a new monastic church in 1892 and strictly followed the routine of the Benedictines. For example, monks rose at 1 a.m. in 1893.

Honor Roll Of New Or Continuing Members

New Lifetime Members

William B. and Elizabeth Barton
Memphis, TN
Ben R. and Kathryn Ragland
Ada, OK
Dan and Melissa Orschen
Austin, TX
Albert F. LaMonte
Oklahoma City, OK
In Honor-Sisters of Mercy
Merchy Health Center
Oklahoma City, OK
Virginia Obrecht Popejoy
Junction City, KS

New Patron Members

BancFirst
Konawa, OK
St. Teresa's Church
Harrah, OK
Abbot Charles Massoth, O.S.B.
St. Gregory's Abbey
Shawnee, OK
May Cecelia Sikora
Cheyenne, WY
Eischeid Enterprises, Inc.
Edmond, OK

New or Continuing Members

Frances R. Afinowicz
Oklahoma City, OK
Florence Brueggen
Oklahoma City, OK
Helen J. Brune
Shawnee, OK
Cherie Bryant
Fittstown, OK
Benton Y. and Willie Mae Burton, Jr.
Maud, OK
George S. and Betty J. Ciupak
Oklahoma City, OK
John P. and Virginia G. Courtney
Oklahoma City, OK
Adele Kastner Crump
Springfield, VA
Ruth Rhodd Dickman
Manteca, CA
Dr. John W. and Mary Lou Dodge
Oklahoma City, OK
Maurice H. and Mary A. Drury
Oklahoma City, OK
Myrel Dumas
Purcell, OK
Sammy Edwards
Konawa, OK
A.W. and Rachel E. Fehrenbach
Oklahoma City, OK
Harriett Frank
Konawa, OK
Rev. Kenneth S. Fulton
Sand Springs, OK
Margaret Higdon Giles
Salina, KS
Vera Good
Konawa, OK
Chris and Virginia Grove
Oklahoma City, OK
Lucille Grove
Konawa, OK
Lester A. and Theresa Hanneman
Oklahoma City, OK
Emma Jo Hayes
In Memory of Minnie C. Wiedower
Oklahoma City, OK

Sibyl V. Hickey
Asher, OK
Tony and Marie Hillerman
Albuquerque, NM
Vesta Hodges
Asher, OK
Margaret A. Howard
Wewoka, OK
Batt and Thelma Ingram
Oklahoma City, OK
Gene and Erma Hoffman
Oklahoma City, OK
Rev. James A. Kastner
Oklahoma City, OK
Emma Jo Kouba
Oklahoma City, OK
Fred and Teresa Kuestersteffen
Hesston, KS
Matthew and Ivoleta Kuestersteffen
Konawa, OK
August and Anna Mae Lehman
Oklahoma City, OK
Karen List
Oklahoma City, OK
Bernard Dean and Sue McCraw
Stillwater, OK
Robert J. and Carol McCraw
Konawa, OK
H.R. "Mac" and Mary E. McCurdy
Oklahoma City, OK
Florence McKinney
Maud, OK
Mary C. Mehler
Ada, OK
Joan Newton
Oklahoma City, OK
Ruth Parkhurst
Konawa, OK
Mercedes Phipps
Oklahoma City, OK
Frank and Marlene Rhodd
Konawa, OK
Mary Rhodd
Konawa, OK
C.W. and Georgiana Rhodes
Oklahoma City, OK
Francis Rigney
Shawnee, OK
Sister M. Benigna Semtner
Our Lady of the Valley
Pilot Knob, MO
Mr. and Mrs. J.A. Simon
Norman, OK
Pauline A. and Eddie Sims
Yukon, OK
Oleta V. Skinner
Oklahoma City, OK
Gladys B. Small
In Memory of Eva Lena Novarre
Tucson, AZ
Mrs. Agnes M. Smith
Oklahoma City, OK
Gene Smith
Oklahoma City, OK
O.W. and Amy Sparks
Pryor, OK
Rev. Joachim Spexarth
Blessed Sacrament Church
Coalgate, OK
William J. Sweeney
Reno, NV
Clyde Joe and Deletha R Upton
Oklahoma City, OK
Mary Wood
Konawa, OK

Mrs. Rose Zoeller
Purcell, OK
Mr. and Mrs. Edward J. Braun
Oklahoma City, OK
Joe and Helen Dubey
Weatherford, OK
Geraldine Ryan
Oklahoma City, OK
Joe W. and Wanda J. Gill
Oklahoma City, OK
Mrs. R.B. Koos
Oklahoma City, OK
Al and Dorothy K Semtner
Konawa, OK
Alvin J. and Kay Wasinger
Oklahoma City, OK
James A. and Jean Howard
Asher, OK
Fr. Jake A Males
Krebs, OK
Frances and Rose Marie Bouska
Elmore City, OK
Charles and Mary Vieux
St. Louis, OK
Louie F. Deister
Oklahoma City, OK
Clara Ann Dowell
Oklahoma City, OK
Ann Merkel
Konawa, OK
Billye Mayfield Noland
Konawa, OK
Mike and Jean Akerman
Konawa, OK
Glenda F. Buck
Konawa, OK
Velma Long
Wanette, OK
Don and Pat Campbell
Konawa, OK
David and Toni Elkins
Ada, OK
Jim and Marie Eischeid
Konawa, OK
Joe and Luetta Gootee
Midwest City, OK
Agnes Hey
Wanette, OK
Sherry Hackett
Asher, OK
Mary Alice New
Shawnee, OK
Albert and Agnes Lehman
Konawa, OK
William B. "Jack" and Karen Johnston
Newalla, OK
Brad and City Kosemund
Asher, OK

Geraldine Lehman
Konawa, OK
Robert E. and Monica Moran
Dallas, TX
Edith R. and Hooley Nave
Maud, OK
Louise Canfield Moore
Nicoma Park, OK
Joseph and Dorothy Pritchett
Midwest City, OK
W.M. and Theresa Sanders
Newcastle, OK
Dr. and Mrs. W.K. Semtner
Durant, OK
Lloyd and Hazel Williamson
Konawa, OK
John H. and Iren Bitsche
Chickasha, OK
Earl A. and Carol Aline Canfield
Meeker, OK
Bill and Mary Jo Rains
Konawa, OK
Elizabeth Balmain
Ada, OK
Edna and Earl Berry
Oklahoma City, OK
Nina J. LaFleur
McAllen, TX
Robert G. Tipton, Jr.
Macomb, OK
Mrs. Melvin J. Martin
Shawnee, K
Hilda L. Whitten
Shawnee, OK
Helen L. Weiss
Shawnee, OK
Frances R. Roberts
Eufaula, OK
Mary J. Moore
Beeville, TX
Grace Hey Doyle
Lamar, CO
M. Louise Howard Click
Tecumseh, OK
June Neal
Konawa, OK
Tom Balmain
Oklahoma City, OK
Don and Lilly Ledbetter
Maud, OK
Clara M. Combs
Seminole, OK
Helen Howard Krause
Class of 1937-St. Mary's
Ada, OK
Bob and Dorothy Lehman
Edmond, OK
Oleta Catherine Casterman Holloway
Dickens, TX

MEMBERSHIP TO DATE

Lifetime.....	21
Patron	34
Family	64
Senior Citizen	127
Religious.....	4
Student	3
Individual.....	105
Total	359

MEMBERSHIP CONTRIBUTIONS TO DATE

Contributions (1987-90)	\$1,219
1987 DUES	\$2,300
1988 DUES	3,568
1989 DUES	3,510
1990 DUES	3,665

Thanks, Each And Every One!

Advocate Article Recounts Life In Indian Territory

In the April, 1891, issue of the Indian Advocate according to an account given and recorded by Very Rev. Ignatius Jean, OSB, is the following account: "To give an exact idea of our situation in the Indian territory, it is necessary to engage the kind and benevolent attention of our readers on the following points: "1. Our principal work is to attend 30 tribes and about 6,000 Negroes, who before the Civil War were slaves among the Indians, and being emancipated by the war, have now the same right here as the Indians themselves.

2. In these 30 tribes, and among these colored people living here there are not enough means to maintain a single priest. Our means of subsistence must come from outside or from the work of our own hands., 'Operantes manibus Nostris'. Such is the difference between the Indian territory and all the other dioceses or vicariates of the United States.

3. The expenses in the Indian territory are greater than anywhere in the states. Why? For many reasons.

On account of the great distances and innumerable obstacles, especially rivers and creeks without bridges. The rivers were not the clear ones encountered elsewhere but raging torrents during the rises and treacherous quicksand when at lowest ebb.

The missionaries are obliged to cross in order to visit the souls confided to us.

"On account of the high price of the goods, if we buy them in the Indian territory."

"On account of the freight costing in the Indian territory twice as much as in the States, because the Indians impose a peculiar tax on the railroad companies crossing their lands. It is the same for the ticket when we travel on some railroads. A half fare in the Indian territory is equal to a full fare in the states."

"On account of the difficulties we encounter to build a house in the wilderness; the materials are very expensive when brought on the ground, 30 or 40 miles from a depot."

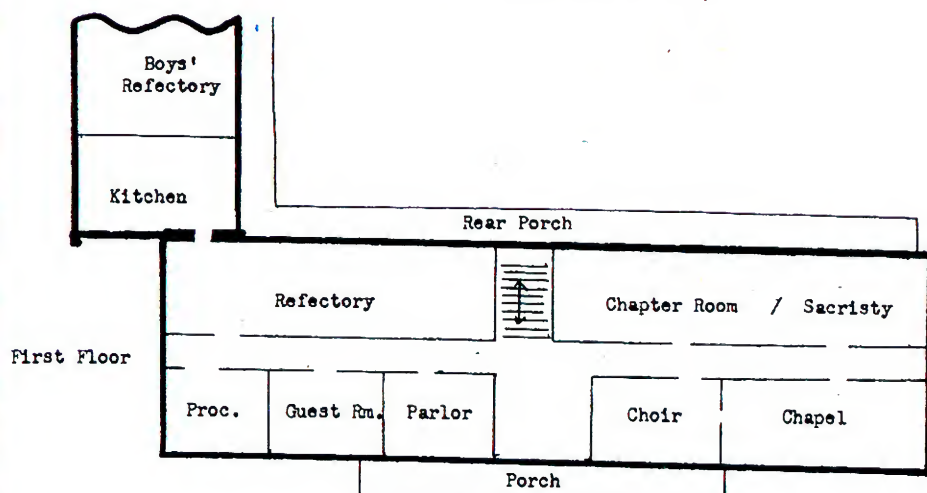
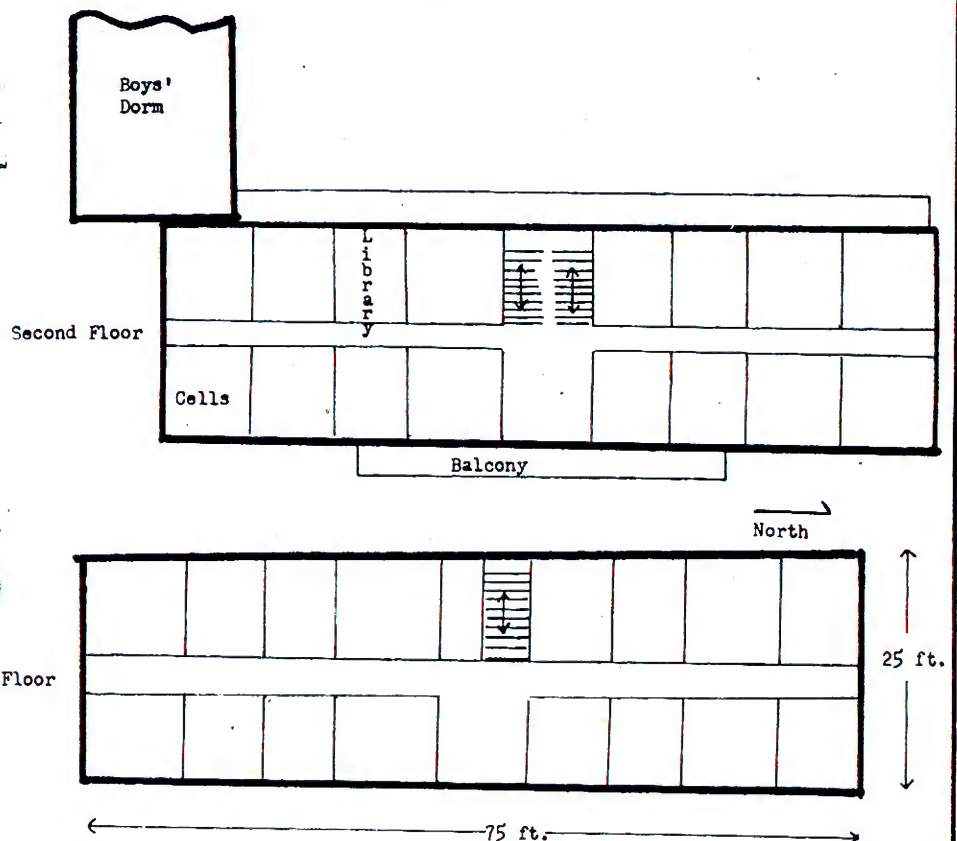
The Benedictine Fathers had accomplished much in 10 years.

By surmounting and overcoming the above obstacles along with many, many more, having to arise at 1 a.m. in order to take care of their religious obligation and build their futures by working with their own hands. With all the above difficulties they were able to build buildings that were more than adequate for their needs and the needs of the community, giving shelter to travelers also. The combined value in those days were estimated at \$100,000. This was buildings alone and did not include the lovely fields, orchards and vineyards.

Floor Plan & Cost Of Building New Monastery After The Fire

New house April 1st 1902

Brick making	\$	1023.05	
" laying		700.10	
Lumber + extras		2267.49	
Lime + Plaster		425.50	
Doors + Windows		272.90	
Plastering		540.25	
Stone cutting		141.35	
Freight on brick		312.20	
" Lumber		374.60	
" Lime		70.00	
" Cement		71.30	880.20
Labor at brick work		77.30	
Carpenters		841.65	
Hardware		219.70	
Paint		130.33	
Glass		15.85	
Fire (contract)		400.00	
		7766.67	



Sacred Heart Monastery of 1901

South side wing completed October 1902

Lumber etc	1510.20
Brick Work	175.00
Brick laying	108.75
Carpenters	215.80
Rock cutting	24.35
Wages digging etc	112.25
Lumbering	16.00
Wages	148.35
Handling Lumber	19.90
Iron work	204.35
Brick Laying	14.00
Handling	111.50
	<u>2655.45</u>

The First Ordination In Indian Territory - 1887

First ordination of priests in Indian Territory took place at Sacred Heart in late summer of 1887. "Many Indians were present," Father Murphy related. "They were anxious to see what process the brothers had to go through to be changed into priests. The Benedictines gave them a large, fat steer, and they had a barbeque in true Indian style."

An able administrator, Father Duperou held the office of abbot less than a year. Falling ill, he left Indian country for a rest in France and died in Paris, December 7.

Sacred Heart was now out of its pioneer state, no longer an outpost of religion and education. By 1895 the college showed an enrollment of 33 students, and two years later the legislature of Oklahoma Territory empowered it to confer degrees. Pottawatomie, Seminole, Osage and Sac and Fox youths attended school, the last two under government contracts for a time of \$29.87 per quarter for every student clothed, fed, lodged, cared for and taught." And for some years the Bureau of Catholic Missions provided for the education of 40 Indian boys.

"A fine influence throughout that immediate section with its model farm, fine vineyards and orchards and systematic management." So the Sac and Fox agent praised Sacred Heart in his 1894 report.

Early in 1898 Father Felix De Grasse, one of Father Robot's pioneers, was elected abbot. Not only was he "the main missionary laborer among the Pottawatomie Indians," but he



had constructed a church, school and convent in the Osage Nation. He was a grand nephew of Count De Grasse, commander of the French fleet which figured in the decisive battle of Yorktown in the American Revolution.

On the night of January 15, 1901, came the disaster from which Sacred Heart never fully recovered. Fire

starting in the dining room of the Indian boys swept out of control.

"In 17 minutes all was over," the Advocate sadly reported. The entire mission was destroyed, including St. Mary's Academy, about 60 yards from the other main buildings.

Even so, the undaunted Fathers raised funds and proudly broke ground for a new monastery the fol-

lowing July, a three-story brick structure. Both the boys' and girls' schools opened on schedule in new frame buildings next September.

But times and needs are changing. The Benedictines could see the desirability of locating their college near some populous center. Shawnee was a desirable location. Father Felix died January 5, 1905, and Father Bernard Murphy, who succeeded him, resigned four years later because of poor health. No new abbot was elected.



Are You A Member Of The Society?
Clip This Coupon And Mail Today!
We Need Your Help!

Membership Application - Sacred Heart Historical Society

Return To Sacred Heart Mission, P.O. Box 122, Konawa, OK 74849

Check Membership Desired

____ Students\$5 per year

____ Sr. Citizens ..\$5 per year

____ Individual....\$10 per year

____ Family.....\$25 per year

____ Business\$50 per year

____ Life.....\$250

NAME: _____

ADDRESS: _____

CITY, STATE, ZIP: _____

TELEPHONE: _____

NAMES OF FAMILY MEMBERS (For Family Membership): _____

I pledge to support the Sacred Heart Mission Historical Society in their efforts to preserve, restore, maintain and care for the Sacred Heart Mission grounds. I have enclosed \$ _____ for my annual membership.

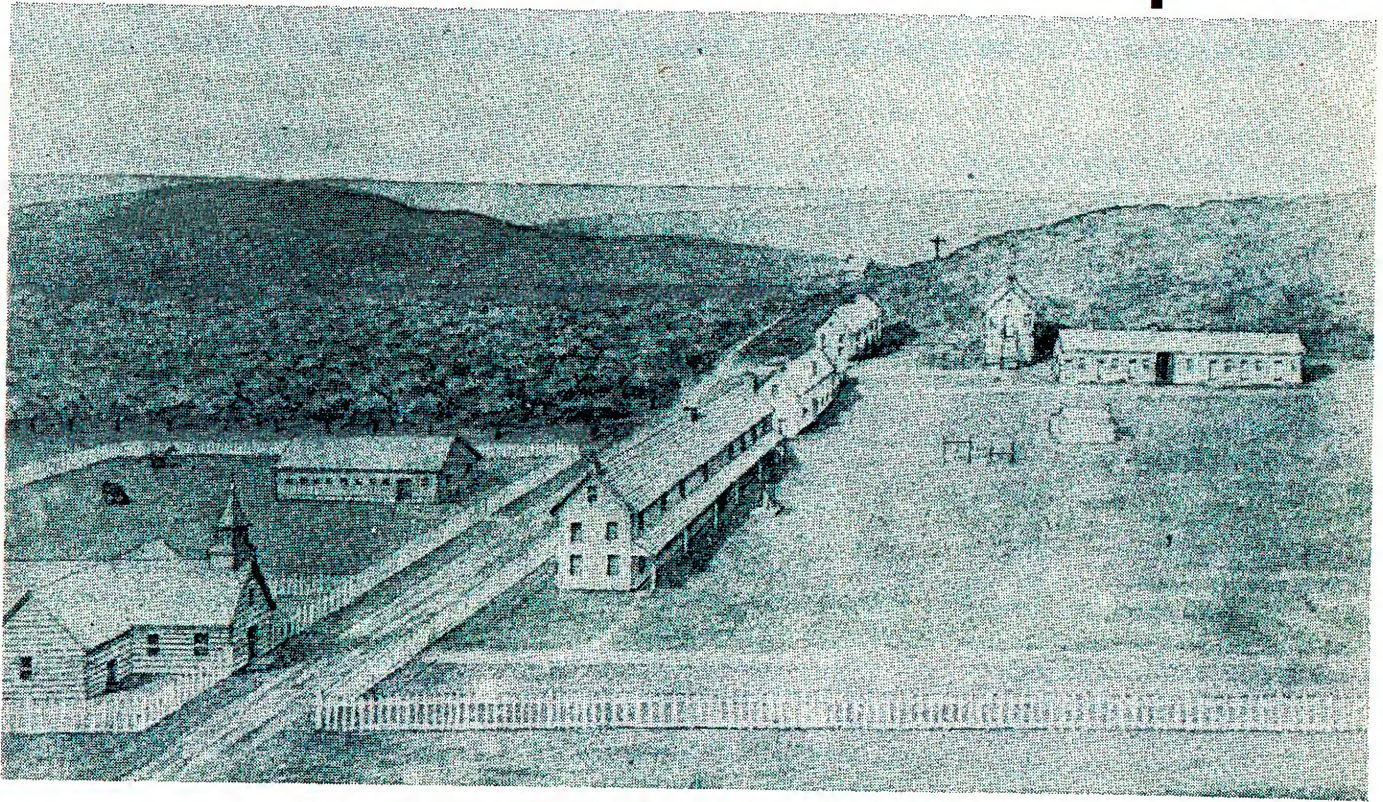
Signature _____

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Ministering to sick at St. Mary's takes toll on priest

(This is the biography of Reverend Maurice Gailland, S.J., continued from last month's edition of the HowNiKan. More excerpts from his diary about his time at St. Mary's Mission will be published in future editions.)

For thirty years he deprived himself of even meager comforts that he could have enjoyed at the mission. He was faithful to his flock though some remained indifferent and obstinate to his Christ-like Charity. The cause of his disease that eventually proved fatal was the result of his devotion to the Indians. Twelve years before his death he was called to a dying pagan-Indian who lived in the present village of Silver Lake. When Father Gailland reached Cross Creek, the stream was high, full of floating ice. The companion of Father Gailland warned him of the danger of crossing at that time. "I must," he replied, "if I die another will take my place." Then he urged his horse into the rushing torrents and succeeded in reaching the other bank safely. This plunge into the icy water and the long ride of eleven hours with his clothes frozen to his person proved too much, however, for even such a robust man as Father Gailland. The next day the first symptoms of paralysis appeared, and became progressively worse each year until his death on August 12, 1877. He trembled constantly, finding relief only in sleep. When he sat down his head was bent nearly to his knees. There are still to this day a few Potawatomi Indians living on their reserve northeast of St. Mary's who remember him in that forlorn condition. Someone asked him if he felt any pain. His reply was that he felt as if someone were continually pounding his fingers with a mallet. Despite his constant pain, the only complaint heard from his lips was his inability to care for his spiritual charges. After the paralysis had gained hold on him, he was unable to ride horseback, but for some years he went long distances by means of horse and buggy to carry out his ministry. One of the saddest words that dropped from his pen



St. Mary's Mission (Photo Courtesy Gladys Moeller)

are these lines to Father DeSmet:

The Potawatomes have diminished greatly the last few years. Drink has done considerable harm among them. I am the only one who understands their language. I can scarcely see them for lack of a driver; this makes the matter all the worst. If I could have a driver at least twice a month, I might be able to do some good. There are 20 boys who would willingly render me this service. It seems to me that if each of them were to lose one or two days of class a year, their studies would not suffer much on that account; on the contrary. But the professors will not hear of it.¹⁴

The Indians frequently visited Father Gailland in his illness. The comfort and encouragement they received from him helped them to battle against temptations of drink and other evils rampant amongst them. Father Gailland's last summons to the sick came in June, 1877. He was called to a sick woman near Topeka. This journey proved too much for his already exhausted strength. The Brother Infirmarian, notified that Father Gailland was very ill, set out for Topeka immediately to bring him home. The month of July passed, and the valiant

missionary's health revived, but only temporarily, for during the first week of August he suffered a relapse from which he never recovered. God summoned him to Himself on the twelfth day of that month, 1877. "With him the Jesuit attempt, lasting through four decades, to christianize and civilize the Potawatomi of Kansas passed into history.¹⁵

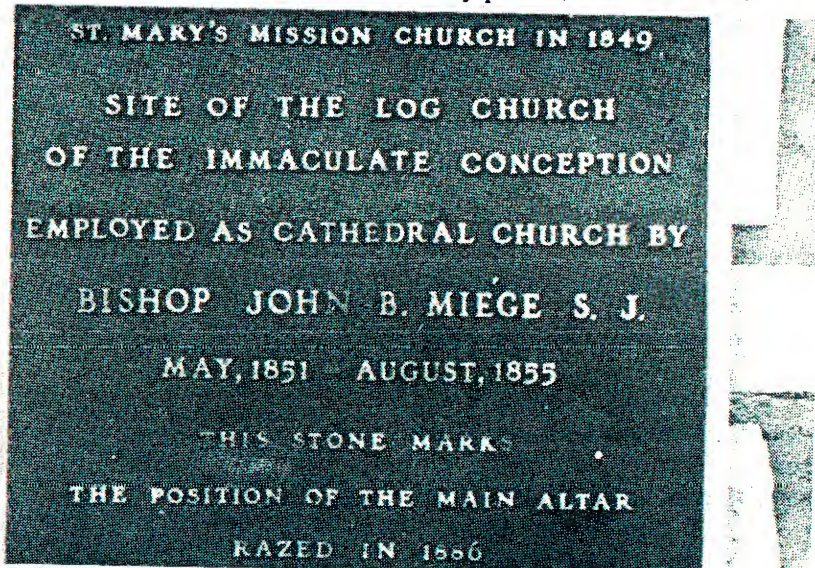
Father Walter Hill, S.J., summed up Father Gailland's remarkable life in this manner:

Few missionaries of recent times

among the aborigines of America have accomplished greater and more solid good than did the saintly, noble-hearted, long-suffering and most charitable Father Gailland. His life was a model of every high Christian virtue, and his death was the befitting close to such a career; for it was peaceful and happy in that hope that confoundeth not. Up to his dying day he never missed a community exercise to which he was physically able to attend; and in order to spare others trouble, he would permit no one to serve him in anything which he was at all able to do for himself.¹⁶

Footnotes to Gailland biography

- 1 Cf. Walter J. Hill, S.J., "Father Maurice Gailland, S.J.," *Woodstock Letters*, VII (April, 1878), 14.
- 2 Catholic Mirror (Baltimore), November 16, 1850. Cf. Gilbert J. Garraghan, S.J., *The Jesuits of the Middle United States* (New York: J. J. Little and Ives Company) p. 602.
- 3 Ibid., Cf. Garraghan, op. cit., p. 603
- 4 Ibid., Cf. Garraghan, op. cit., p. 604
- 5 Hill, op. cit., p. 16
- 6 This dictionary was never published. It comprises a hundred and thirty pages, written in long hand on ledger paper 7 1/2 by 15 inches. The dictionary can be found in the archives of St. Mary's College, St. Mary's, Kansas.
- 7 A testimony to the fact that Father Gailland's prayerbook is still known is a letter from a Potawatomi Indian, dated June 6, 1947, Konawa, Oklahoma. This letter was addressed to Father Gailland and contained the following request: "Please send me the Indian Holy Bible containing the old and new testament, translated into Indian language." Kahdet to Gailland, June 6, 1947.
- 8 Walter J. Hill, S.J., "The Pottowattomy Indians," *Woodstock Letters*, VI (January, 1877), 6.
- 9 Brother Louis deVriendt's Biography of Father Gailland was never published. The grammar is frequently awkward and faulty, as well as the spelling, but for vivid and dramatic touches of the personality of Father Gailland, it is unsurpassed. This work can be found in the Archives of St. Mary's College, St. Mary's, Kansas.
- 10 Louis deVriendt, S.J., *Biography of Father Gailland*, (Archives of St. Mary's College, St. Mary's, Kansas) p. 175.
- 11 Ibid., p. 178.
- 12 Ibid., p. 183. For ease of reading, quotation marks were added, and text altered slightly; that is, commas and periods were placed where needed.
- 13 Ibid., p. 185
- 14 Letter from Father Gailland to Father DeSmet, June 11, 1872. Cf. Garraghan, op. cit., CXI, 64.
- 15 Garraghan, op. cit., p. 65
- 16 Walter Hill, S.J., "Maurice Gailland, S.J.," *Woodstock Letters*, VII (1878),



Marker Explains Some St. Mary's History
(Photo Courtesy Gladys Moeller)

Tribes in Oklahoma...

New law professor presents books to OU law library

A collection of 2,700 American Indian law books and related works has been presented to the University of Oklahoma Law Library by Rennard Strickland, who will be joining the OU faculty as a law professor in August.

Strickland, a Muskogee native, comes to OU from the University of Wisconsin at Madison, where he was a professor of law. Prior to that, he served as professor and dean of the southern Illinois University School of Law. At OU, he will direct the university's American Indian Law and Policy Center, which is being developed from the College of Law's strengths and activities in the area of American Indian Law.

The collection, which consists of books and other printed materials acquired by Strickland during the past 40 years, includes such rare items as early drafts of tribal laws as well as contemporary tribal papers and other historical, political and literary works. Rich in material about Oklahoma tribes, the collection includes material relating to treaty negotiations and legislation in Oklahoma and early tribal laws.

The collection underscores one of the major roles of the center, which is to serve as a resource on historic and contemporary matters relating to all recognized tribes in Oklahoma, said Strickland, noting that the application of historic documents to modern issues helps scholars understand American Indian law, which is rooted in Indian history and policy.

The collection is dedicated to the memory of Strickland's brother, William M. Strickland, who was the chairman of the speech and theater department at the University of South Carolina at Columbia and was an authority on the rhetoric and communications of Native Americans.

The Indian Law Collection at the OU Law Library currently encompasses a broad range of materials on the social, economic and political aspects of Indian life of interest to attorneys and scholars conducting research in Indian law.

The strengths of the collection derive from its assortment of handbooks, manuals, treaties, periodical and government documents, and the availability of the materials in a variety of formats. Additional materials maintained in the Rare Book Room enable the researcher to examine materials in their original form.

Among the collection's govern-

ment documents — the papers of the Indian Claims Commission, the Select Committee on Indian Affairs and the Indian Policy Review Commission — may be read on microfiche in the microforms room, and contemporary copies of briefs, arguments and treaties stored in the Rare Books Room provide an additional source.

The library's collection of legal periodicals provides a particularly valuable source for research in Indian law. In addition, use of these materials has been greatly enhanced through public access to the Index of Legal Periodicals listed on the library's compact disk-read only memory catalog. The CD-ROM catalog is a high-tech computer compendium of the library's collections.

Keetoowah band files suit in federal court

The United Keetoowah band of Cherokee Indians in Oklahoma has filed suit against the Secretary of the Department of the Interior in the United States District Court for the Northern District of Oklahoma. The Secretary, through his subordinates in the Bureau of Indian Affairs, has repeatedly refused to provide funding to the United Keetoowah Band of Cherokee Indians in Oklahoma as required by federal law, and has refused to allow the Band and its members to acquire land in trust within its own homeland as authorized by federal law, treaty, and prior Court decisions.

The approximately 7,200 members of the United Keetoowah Band are comprised of persons of at least one-quarter degree of Cherokee Indian blood by the laws of the Band. The Keetoowah people are largely Cherokee speaking traditional Indians and are the political heirs of Kituwagi, one of the seven original mother towns of the Cherokee Tribe, and the Old Settlers who came to what is now Oklahoma in the 1790's.

By taking these actions, the Secretary has attempted to effectively revoke, without authority of law, the Constitution and Charter of the United Keetoowah Band of Cherokee Indians specifically authorized by Congress in 1946 and previously supported and approved by his office, and to withhold the property and funds which belong to the Keetoowah Cherokee people. Similar past action with respect to other Tribes has been condemned by the federal courts as an exercise in bureaucratic imperialism. The leadership of the United Keetoowah

Band of Cherokee Indians in Oklahoma is confident that their position will be upheld in the litigation which the Band has now brought in the federal courts, and requests the prayers and support of all people, Indian and non-Indian alike, who believe, in the immortal words of Mr. Justice Black, that "Great nations, like great men, should keep their word." 80 Sup.Ct. 567.

Contributions may be sent to the Keetoowah Litigation fund, c/o John Ross, Treasurer, 2450 South Muscogee, Tahlequah, Oklahoma 74464. For further information contact Chief John Hair at (918) 456-5491.

Grant awarded for programs for gifted students

The American Indian Research and Development, Inc. has been awarded an Indian Education Act, Discretionary Grant to conduct weekend programs for gifted and talented American Indian students in grades nine (9) through twelve (12). The project, Weekends for Indian Scholars Enrichment (WISE III), will consist of three (3) series of three weekends each. Each series will teach two (2) interest areas at three (3) sites in Oklahoma for a total of six (6) interest areas over the course of three (3) series. The six (6) interest areas are: Outdoor survival techniques, Indian philosophy, creative writing, creative drama, problem-solving and art.

Nominations for the program are accepted from students, parents, relatives, tribal and community persons, and school personnel. Any person aware of an Indian student with cultural knowledge or leadership ability or artistic creativity or superior academic achievement is encouraged to nominate them for participation in WISE III. Teachers who have knowledge in the interest areas and would be interested in teaching are encouraged to contact the WISE III program for applications. American Indians will be given preference in selection. If you have any question or need further information please contact AIRD, Inc., 405/364-0656.

Bellmon approves Comanche request for horse track

The construction of an Indian-run pari-mutual horse race track appears imminent now that Gov. Henry Bellmon has signed a state-tribal compact giving permission for the facility, officials say.

The compact still must be approved by the Joint Committee on State Tribal Relations. Rep. Emil Grieser, D-Hobart, a committee member, said he saw nothing at this time that would prevent approval. A committee meeting is expected soon and, if the compact is approved, construction on the track could begin immediately, Grieser said.

The Comanches plan the track on the former site of Comanche Downs, a non-pari-mutuel track. The facility would be a one-mile oval that would seat between 5,000 and 6,000 customers.

The track would be the first in the nation achieved by a tribal-state compact to offer live and simulcast racing, said Gordon Hare, executive director of the Oklahoma Horse Racing Commission. Three tribal facilities in California have negotiated compacts for simulcasts, he said. Hare said the tribe in January had planned 156 racing days.

The racing commission earlier refused to assume jurisdiction over the Comanche track, which is permitted under the federal Indian Gaming Regulatory Act that became effective last October.

Hare said if the racing commission had agreed to regulate the Comanche track, the commission would have lent its name and accepted responsibility while being forbidden from important involvement and control of track operations.

The compact signed by Bellmon said the tribe has created a Comanche Horse Racing Commission to provide for the regulation of pari-mutual betting according to the provisions of the Comanche Horse Racing Act. The Comanche commission would license the track employees.

Under the compact, the tribal track would not be required to be licensed by the state or to get state approval of a contract between the tribe and a management company.

Unlike other Oklahoma tracks, the tribal facility would not require approval of voters in a countywide election. The tribe would, however, make information available to the state on people or entities that were financially involved in the track. The state could do background checks for compliance with the rules of the Indian Gaming Regulatory Act and the Comanche Horse Racing Commission.

The tribe would levy a 10 percent tax on admission tickets. Fifty percent would go to the tribe, 25 percent would go to Comanche County schools and 25 percent would go to the county.



Administrator Bob Davis Presents The Keys
To Two Brand New Police Cars To Chief Kubiak

Tribal police vehicles boast latest communications tools

Continued from page 1
ice storm, helping with minor accidents.

The tribe has maintained its own police force since 1983, the first tribe in this area to do so. Kubiak, who has an extensive law enforcement background, is also a certified federal firearms instructor and makes sure the entire staff is certified every six months. Each year, he and Komahchee attend special training at the Federal Law Enforcement Training Center in Marana, Arizona, sharing that knowledge with the rest of the staff on their return.

Since Bob Davis became adminis-

trator, the department has received new uniforms and patches and upgraded the communications equipment. "I think it's a very unique situation" that the cars all have mobile phones, Davis noted. And recently the two long-awaited new cars finally arrived. They replace cars which had 250,000 miles each on them. "They were worn out and just too expensive to keep up," Davis said. In addition to the two new cars, which are fully equipped, the police department has access to another car, a pickup and a Jeep.

Fully equipped and up to date, they are ready to serve — and do so proudly.

Tribal police chief says he will always be a cop

Dave Kubiak has always been a cop and always will be.

At least, that's what he says now. The chief of the Citizen Band Potawatomi Police Department can't even count the hours he has spent in training courses, much less the time built up in "OJT" — on the job training.

"Police work is my life," he said in an interview. "I like helping other people."

A native of Harrah, OK, where he graduated from high school, Kubiak first went to work for the Rock Island Railroad in 1963 and worked as a special agent for the railroad. After the railroad went bankrupt, he joined the McLoud Police Department. Since then, he has worked for the Pottawatomie County Sheriff's Department and the University of Oklahoma Health Sciences Center in Oklahoma City, as a law enforcement officer in both cases.

Along the way, he has taken a variety of course work — more than 2,000 hours, he figures. "I am completely state certified," he said, "and also Bureau of Indian Affairs certified by the federal government." He is a life member of the National Rifle Association



and the Oklahoma Rifle Association, and is a member of the Oklahoma Sheriffs and Peace Officers Association.

Kubiak, 46, lives in McLoud with his wife Virginia. They have six children, "all grown," and five grandchildren. When he isn't working, he enjoys hunting, fishing and bowling.

"I've been at this thirty years," he said. "I'm too old to do anything else."



In your opinion ...

Dear Editor:

Recently I was privileged to attend a Native American/Christian worship service at a local church. Rev. Roy Wilson, religious editor of the Talking Stick (a newspaper serving 8,000 Native Americans in the Pacific Northwest), conducted the service, which combined some Native American traditions with the Christian religious experience.

In thinking about the experience, I put my thoughts on paper in the form of a poem. As a member of the Citizen Band Potawatomi, I felt that it was proper to send the poem to you; I am also sending a copy to Rev. Wilson as a thank-you for his work in fostering understanding between the Native American and the Christian world. I hope to eventually submit the poem for possible publication but if it would fit into the format of How-Ni-Kan certainly would consider it an honor to see it published there. I read your paper monthly and find it to be a great publication! Especially I enjoy the historical articles and the treaties are very illuminating. (I am the great-great-great granddaughter to Louis Vieux.)

I have not done many poems

with a Native American influence. Others, more general, have been published, but the enclosed represents a real change — and challenge — for me. I am a licensed American Baptist minister currently serving as an associate pastor in a small urban church. Uniting Native spirituality and what I can of Christianity expands my understanding of both and teaches me great respect for my Potawatomi roots. My blood degree is small but I'm very proud of it; it features strongly in my understanding of who I am.

Thank you for all your work on How-Ni-Kan. It is much appreciated.

Sincerely,

The Reverend Susan Campbell
Seattle, WA

LOVE SONG

Great Spirit,
I don't understand why
my brother
who pierced his skin
to pray for his people
is shunned by men
whose God pierced His skin
to pray for all mankind.
Can only God dance to You
while man sits mute
and listens?

Identifies grandfather

Sirs:

In last issue June '90, for 1916 meeting, sure it is my grandfather, Ben J. Clardy. Apparently in 1916 they didn't know how to spell his last name. He was secretary maybe he did not know how to spell his own name. I've seen it spelled many ways.

We love the paper.

Sincerely,

Margaret Geraldine Clardy

Note of thanks

Financial Aid,

I want to thank you so much for the financial help. I couldn't have finished school without it.

I'm very proud of my grades and the fact I drove 130 miles a day to get to school and back for three months and have a perfect attendance record.

This is very important to the airlines whom I hopefully will get a job with now.

I'm sending a copy of my school transcripts.

I missed being on the President's list by 9/10 of a point, but did get on the Honor Roll.

Thanks again for your help.

Regina Baptiste Story
McMinnville, OR

Pleased with progress

Dear Brothers & Sisters of the Citizen Band Potawatomi Tribe:

I feel it's time to let all of you know how happy and pleased I am with the Tribe's progress.

I've only attended two of the yearly get togethers and they were memorable. Hope I can go again this year.

I look forward to receiving HowNiKan each month. I enjoy it all.

Especially the great number of new members, mostly young people. Think of what that will mean to the Tribe in the years ahead. Well educated professionals who will give of their time. Bless each and everyone of them and for the parents caring enough to send in the appropriate papers.

All our family members in the tribe are descendants of Solomon Juneau.

Sincerely,

Marguerite Schuyler
Topeka, KS

HOW-NI-KAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

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All letters and submissions become the property of the HowNiKan. Editorials and letters are limited to 500 words and must contain a traceable address.

All correspondence should be directed to HowNiKan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

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Delila Bourassa family reunion draws large crowd

Dear HowNiKan,

Belated thanks to the Tribal Office for all they did in setting up the facilities for the Delila Bourassa family reunion June 30. The tents were most attractive and shady, the tables and chairs ample, and even the weather was not too bad — at

least no one complained.

Delila's Family Gregson had the largest representation with about 25, followed by the Osterlohs with 22, and the Griffins with seven.

Joining us were about nine descendants of Theodore Santa Anna, five of Joseph Napoleon,

three of Eleanor, at least one of Louisa, and three or four of Francis Bergeron; making a total present of about 75.

States represented were Arizona, California, Florida, Illinois, Kansas, Missouri, Oklahoma, and Texas.

We were very pleased with the turnout and believe everyone had a good time. Any volunteers for chairman of the next reunion?

Cousins still,

Helen Depel
Norma Jean Gregson
Norma Dean